

The Brooklyn Jewish Center Review

THE JEWS OF CZECHOSLOVAKIA

**IS BRITAIN YIELDING TO
BANDITRY?**

**THE JEWISH THEATRE—A MOST
FABULOUS INVALID**

**A NOVELIST INSPIRED BY
JUSTICE**

**THE TORMENTED LIFE OF
BENJAMIN DISRAELI
PART II**

JEWISH EVENTS REVIEWED

OCTOBER

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- DR. ROBERT GORDIS
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- PROF. HORACE M. KALLEN
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Is Britain Yielding To Banditry

EMPERIAL Britain cuts a sorry figure in world affairs today, and nowhere is the contrast between its tremendous might and the puny part it plays on the international stage greater than in Palestine. After two and one-half years of indecision in the face of disorder, it now begins to prepare for action. And even in these preparations there is a grotesque vacillation. One gets the feeling of Rip Van Winkle just awakened from a long sleep. Has the sleep brought refreshing new vigor or has it merely dulled still further the edge of will and the power of action?

We do not know clearly the answer to this riddle; and in the fact of our ignorance lies perhaps the greatest source of our danger. A peril understood can be fought in the open. Victory or defeat may lie in the balance; but at least men can plan and act with the satisfied knowledge that they are doing their best to meet a danger. A pitched battle, like a major surgical operation, decides an issue once and for all and at least brings the stability of a final result. But guerrilla warfare is like putting a poultice on a cancer in that it merely aggravates the patient and prolongs his agony.

So Jews in and out of the Yishub have had reason to feel about the British procedure in the Holy Land. Many months have passed since the Peel Commission rendered its report recommending the partition of Palestine into a Jewish State, an Arab State and a British *enclave*. Had we at any time during these months known that the recommendation would ripen into a definite policy that at least would have given us a definite basis for program and action. Zionism can, of course, accept the idea of a Jewish state. Only the details of geography, size and resources would have need to be settled. A little more or a little less; a little sooner or a bit later; somewhat richer, perhaps poorer: these are matters for

negotiation and depend for settlement only on the will to justice and equity. The certainty, however, has always been lacking that Britain has been determined to implement the Peel report, and Jews have been left during these months in a miasma of anxiety.

Nor has that been the worst of the situation. The Jew has learnt the lesson of patience. "We have waited two thousand years; we can wait a while longer." Thus Jews could say to each other as days passed.

But murder and arson and insurrection are cut from a different cloth.

The Yishub has had the right to expect that Britain would at least maintain the elementary forms of civil government in Palestine during any period of planning and negotiation. It appeared impossible—in prospect at least—that police officers could be shot by bandits in police stations. It was inconceivable—in prospect at least—that a bank could be looted and the mails interfered with. Unless you are a Hitler with thousands of airplanes, or a Mussolini with hundreds of submarines, you would seem to take great risk in annoying the British lion. And Palestine is not Czechoslovakia. It is understandable (although the realization brings with it something akin to nausea) that a Tory cabinet can sacrifice a distant country in the heart of Europe. Fear can cripple honor and men can stultify their birthright of moral grandeur and national honor for the potage of immediate safety. (And perhaps even politics enters into such a situation, for Prime Ministers live softly in 10 Downing Street and dislike giving up the perquisites of office). But Palestine is vital to the British Empire. It is the very central ganglion of the whole nerve-system of imperial communications. It lies distant but one hour's airplane travel from the Suez Canal. How, therefore, can Britain have permitted a state of insurrection

to develop to a point where it perils the life-line of empire?

The question can be debated and discussed *ad nauseam*, and varying answers found to the satisfaction of every point of view. It all becomes academic, however, in the face of larger issues. And these issues are now becoming somewhat clearer, although even now they are by no means certain. Thus it is safe to prophesy that there will be no partition—no Arab state and certainly no autonomous Jewish state. The British, for a while at least, will fall back on their old policy of muddling through any situation rather than face the necessity of clearcut decisions. It must be borne in mind that the change comes for reasons which all men must find base and cowardly. The reversal in policy does not arise out of a reasoned consideration of fact and circumstances. Nor is it a natural evolution from the starting point of the Mandate. Confessedly, if it comes, it will be a surrender to Arab violence and a further step along the path of "appeasement." It is but another example of the "realism" of the Chamberlain government which has swiftly and with a devastating completeness brought Great Britain down low in the dust of national dishonor and international impotence. It is temporizing in a situation where every concession breeds further demands. It is another milestone along the road which, if travelled much further, will inevitably destroy the British Empire.

Let us be quite frank with ourselves. There are a good many reasons why few tears would be shed if the Empire should dissolve into its constituent elements. On the poisonous plane of modern international politics, Britain has managed to reach a new low. "Perfidious Albion" has daily become a more fitting epithet. Ethiopia, Spain, China, Czechoslovakia, Palestine—the role of dishonor runs longer as the months pass. But there is another side to the picture. Britain under a Tory cabinet is the dark side; Britain under the lead of Liberals can present a dif-

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ferent aspect. It is true that Chamberlain has set the policy in these instances. But the cleansing element of criticism has not been lacking. Many sections of English citizenry see the baseness of his policy; and it is still possible to hope that England may yet come to understand that her own safety is indissolubly tied together with the needs of international law and with a peace based not on force but on honor.

At any rate, we Jews must continue to act on that premise. With us there is no question of matching armaments. We cannot frighten Downing Street with the bogey of air raids. We can only stand on the letter of our rights as guaranteed in the Mandate. Never for a moment may we concede that imperial policy can disregard Jewish rights. If England wishes to buy her peace with the Arabs, let her do so at her own cost and not with the blood and tears of Jews. There must be no stoppage of immigration; there must be no curtailment of land sales. There must be no further pandering to banditry. There must be no trafficking in Jewish misery.

And we Jews must rely almost entirely on ourselves to effect this result. In a world gone mad with force and militarism, it may sound foolish to talk of honor and justice. And yet there is wisdom in such talk, for honor and justice have been the fulcrum which has raised mankind from barbarism to civilization. We have fought for two millennia with only these weapons at our command. We must continue to fight with a unity that equals the desperateness of the case and in hopeful reliance on the strength of our claims. "To your tents, Oh Israel."

—William I. Siegel

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A HEARTENING RESPONSE

THOSE who attended our services on Shemini Atzeret will long remember the thrill we all experienced because of the Congregation's response to the appeal that was made in behalf of our stricken brethren abroad. We are accustomed to appeals. Thank heaven, our Center is not like those Temples—of which, alas, there are quite a few—that think it is the essence of religion to shelter their members from the act of giving. Just a few weeks ago, on Kol Nidre eve, we made an appeal for a program of expansion in our own institution. The response was gratifying then. When the suggestion was made that an appeal should come from the pulpit at this Holiday also, a number were pessimistic. "It is too soon," they said. And yet, within twenty minutes after the last word of the appeal was spoken about five thousand dollars was pledged, in addition to the more than six thousand dollars contrib-

uted by our members for the same cause a few months ago, at a dinner called in behalf of the Joint Distribution Committee.

But it was not only the amount raised that thrilled us. It was the spontaneity of the response, the spirit in which the contributions were offered. There was a religious zeal in the announcements. No one had to be coaxed. There was a willingness to give such as we have rarely witnessed at any gathering. Everyone felt it his and her sacred duty to give. Men, who had already subscribed and who could have sat idly by, doubled their gifts, and had the gratification of helping in a larger measure their grief-stricken people.

To those who had a share in that thrill of giving, I want to express the fervent prayer that God may reward them a thousand-fold for what they did in behalf of those who look to us for help.

—I. H. L.

BRITISH TRADITION AND PALESTINE

THIS is not an easy hour for Great Britain. It is beset by many problems and hardships and we sympathize with her in her period of stress. But we hope that for the sake of the historic traditions of the British Empire as well as for the Jewish people, England will not act in the present Palestine situation without giving serious consideration to the great disaster that would overwhelm Jewry if Jewish immigration into Palestine were

stopped or sharply curtailed.

The Jews of Palestine will stand firm in their heroic self-restraint and courage under fire. We expect Great Britain to reward that spirit not with frustration but with a reaffirmation of her friendship and sympathy for the Jewish people.

—From an address by Solomon Goldman, President of the Zionist Organization of America.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

THE Institute of Jewish Studies for Adults has begun its sixth season at the Brooklyn Jewish Center.

From present indications it appears that the enrollment will be greater than at any time in the past. Courses will be given on Tues. and Thurs. evenings at 8 and 9 o'clock. There are four courses in conversational Hebrew and Bible starting with a beginners' class and going to advanced studies which will be taught by Mr. Benjamin Hirsh, Miss Irene Bush, Miss Lillie Rubee and Miss Betty Unger.

There will be lecture courses in Talmud giving an outline of the principles and development of Talmudic Jurisprudence and other courses in the study of the text of the Talmud, both given by Dr. Michael Higger. A course in Bible literature will again be given this year by Mr. Louis J. Gribetz. A course in Jewish history from the earliest times to the destruction of the second Temple will be given; first term by Mr. Emanuel Edelstein and the second term by Mr. Mordecai Halevi. A new course was added to the curriculum this year on the philosophy of the Jewish religion which will give the interpretations of the great Jewish philosophers on many of the concepts of the Jewish religion. This course will be given by Mr. Abraham Spiro, a former student in the Department of Semitics in Columbia University.

There is no charge for instruction except for a nominal registration fee of \$2 for Center members and \$3 for non-members taking one course, and a registration fee of \$3 for Center members and \$4 for non-members taking two or more courses.

THE JEWS OF CZECHOSLOVAKIA

By HEINRICH B. KRANZ

Heinrich B. Kranz is a noted Viennese journalist and playwright who came to this country ten months ago, just before the Anschluss. He was a staff writer on the "Neues Wiener Journal," specializing in comment on political events. For a number of years he was the dramatic correspondent for the "New York Times." He is now lecturing, and contributing to American magazines and newspapers.

THREE hundred and fifty thousand Jews live in that part of Czechoslovakia which was condemned to death by the four powers in Munich. We cannot see what destiny is ahead of that country today. The vultures are still battling over the corpse of a once proud and democratic republic. How big will Hungary's share be, how great Poland's booty, will Hitler content himself with the areas which were voluntarily ceded to him by England and France?

The Czech Jews live in trembling uncertainty. Whither will they be driven? How many of them will fall into the hands of the Nazis who are already preparing concentration camps for them? How many will become Hungarian nationals over night?

One thing we can say at this date. At least a quarter of a million Jews were surrendered to a sad future by the Munich pact.

But the European Jew is accustomed to being persecuted and exiled. Why is the fate of the Czech Jews particularly terrible? Why must we consider their lot still more horrible than that of the German and Austrian Jews? Because the Czech Jews are suffering a tragic fate in two directions. They were not only betrayed by the Sudeten Germans. They are now being left in the lurch by the Czechs as well; the same Czechs who begged for their help when war seemed imminent.

At that time the Jews believed that they must stand loyally and willingly behind a state which appeared to be the bulwark of democracy. That proved to be an error. Today the Czechs are seeking the friendship of that Hitler who robbed them of their most valuable territory and most flourishing cities. And the price of this curious friendship is the Jews, sacri-

fice and martyrs of a peace which makes no one happy.

What do we hear from Prague? "German Jews resident in the Sudeten areas who came to Prague met orders by the Czech police to turn back. There are supposed to be some twenty thousand of them, and efforts to have the Czech government rescind, or at least suspend, its refusal to allow them to settle in Czechoslovakia have thus far been unsuccessful." We hear further that Hitler had an interview with the Czech Foreign Minister, Dr. Frantisek Chvalkovsky. Undoubtedly the Jews were discussed. Any opportunity is good enough for the Fuehrer to assail the Jews — it is so easy to slaughter defenseless victims.

One thing is true: the Jews of Czechoslovakia, as Czechs, have a history only twenty years long. But their history as Germans is a thousand years old.

For more than ten centuries Jews have lived in the territory of the old Czechoslovakia. For more than ten

centuries they, surrounded by Slavs, were the forerunners of Germanism in these lands. They were often persecuted for it, but they remained good Germans. They wanted no relations with the Czechs, did not want to speak their language nor participate in their nationalist struggles. They remained good Jews and good Germans.

What would the University of Prague — one of the oldest in the world — be without Jewish professors and Jewish students? How small and unimportant would the cities of Karlsbad, Teplitz-Schoenau, Bruenn, and Reichenberg be today if Jewish brains, Jewish industry, and Jewish capital had not made them into flourishing centers of German industry and culture? Ninety per cent of what Germans contributed in Bohemia and Moravia was the work of Jews. The Germans would long since have been assimilated by the Czechs if the Jews had not resisted violently time and again.

(Continued on next page)

OUSTED SUDETEN JEWS LIVE IN DITCHES

(A reprint of a dispatch to the New York Times from Prague, dated Oct. 9)

UNDREDS of penniless Jews are living in ditches between the German and Czechoslovak army lines. The Nazis are depriving Jews of all possessions and expelling them from occupied Sudeten territories and Czechoslovak authorities refuse to allow them to enter the republic.

From Lobositz all Jews were driven across the frontiers into the belt separating the German and Czech armies. When they arrived at the Czechoslovak lines the Jews were sent back to Lobositz. Here the Germans again expelled them.

The homeless Jews are sleeping in ditches. A Jewish woman in Prague received a letter from one of these Jews, an expectant mother, saying: "We are lying beneath hedges. We have no money and our only clothing is what we were wearing when expelled."

South of Bruenn 150 Jews are in a similar plight. They have been living in ditches since Saturday. Near Kositz are fifty-two, one aged 76. Near Reigern are fifty-one. Many women and children are among these refugees.

The refugee center at Bruenn sent a carload of food for the victims near Reigern, but the local Czechoslovak authorities would not allow it to pass through the frontier.

A sudden change in the weather today from Indian Summer to cold Autumn rain intensifies the plight of the victims.

The Prague Refugee Committee was informed today that 150 British, 200 French and 100 Scandinavian visas had been granted to political refugees from Sudetenland. The committee is giving preference to those whose lives would be in danger if they were forced to return to Germany.

The history of German literature and music in Czechoslovakia is equally the history of Jewish performance. Hundreds of poets, painters, musicians, and inventors were counted among the "great sons of Germany" up to 1933. In our day it was principally the composers, Gustav Mahler and Erich Wolfgang Korngold, who achieved world fame—in the name of the German people. Of the authors, Franz Werfel, Max Brod, Franz Kafka, Egon Erwin Kisch, Hugo Salus, among many others, had a place in every history of German literature — printed prior to 1933. Karl Arnsdorf, of Prague, was the most outstanding and respected designer in the Zeppelin works.

Jewish actors, directors, and singers held first rank among all the German theatres and opera houses of Czechoslovakia. (Max Reinhardt, who is considered Viennese, was born in Czechoslovakia). The audience was also for the most part Jewish. They wanted to maintain Germanism, and so they seldom went to the Czech theatre. The money for these theatres, and the money for concert-halls, was contributed by Jews.

The development of industry in the German areas of Czechoslovakia shows the same picture. The first big textile factories in Prague, Bruenn, Igla, Bielitz, Reichenberg, Prossnitz, were founded by Jews. The textile industry is among the most outstanding in the republic. In the Napoleonic Wars it was a Jewish textile manufacturer who supplied the Austrian army with uniforms. At that time Prossnitz became the center of the Moravian cotton production. The dry goods business was also almost entirely in Jewish hands. And the Guttmann family, long since ennobled, not only controlled huge coal mines, but also Wittkowitz, the greatest iron works in Europe. In Moravia, the sugar industry was started by Jews. Everywhere Jewish enterprise led the way. Jews ranked at the top of the German social circles.

But all this love of Germanism was rewarded by the grossest ingratitude. Events followed an inevitable course. No sooner had the Nazis seized control in Germany than the Germans of Sudetenland showed their true character. Jews were boycotted. Jewish children were shown discrimination in the schools. Almost all the newspapers burst into anti-Semitic invective.

Everything the Jews had contributed was forgotten. Soon things came to such a pass that the music of Bohemian-Jewish composers was no longer played, the works of Bohemian-Jewish authors burned, actors and musicians were reduced to starvation, and industrialists ruined by boycott. Throughout the Sudeten area Henleinists are now seizing Jewish property and installing Nazi commissars in Jewish-owned shops. Houses of refugees have been broken open and officers installed in them.

* * *

It was only during the last years that the Jews began to see there was no place left for them among the Germans. From then on they began to approach the Czechs, sent their children to Czech schools, went to Czech theatres, read the Czech papers. But it was too late.

True, wherever the Jews entered artistic enterprises they quickly won fame and esteem. The most important Czech dramatist of our day is Frantisek Langer — a Jew. And Jaromir Weinberger, also a Jew, is considered the greatest composer. But all this did not help much. Soon the Czechs, who had tried for so long to curry favor with the Jews, began to show themselves their enemies.

As early as July of this year, *Narodni Politika*, the largest Czech newspaper stated in an article which caused much excitement: "We refuse to take up the Jews. We accuse the Jews of (1) always following their own interests, (2) making use of all foreign nations, (3) letting Jewish emigrants from Germany and Austria try to get rich at the expense of Czech citizens, (4) trying every possible trick to evade paying taxes, (5) acting as spies (!), (6) rousing unrest and revolution wherever they live, (7) speaking German (!), (8) demanding privileges to which they are not entitled." The article ended with a definite threat to drive the Jews out of Czechoslovakia.

Expelled by the Germans and in danger of being exiled by the Czechs the Bohemian Jews see no way out of their spiritual agony. Doubly betrayed, these desperate people want to emigrate. But all the borders are closed. Jews are not let into Poland or Hungary. Suicide is the order of the day. One of the first to choose voluntary death was Dr. Rudolf Tho-

mas, the editor-in-chief of the most important and liberal German paper, the *Prager Tageblatt*.

* * *

When the Czechoslovak Republic was founded in 1918 it comprised, first, the historic properties of the Bohemian crown: Bohemia, Moravia and Silesia. Second, two large areas which had formerly belonged to Hungary, Slovakia and Ruthenia. The Czech Jews fall into three groups corresponding to this geographic composition: the Bohemian-Moravian group, the Slovak group, and the Ruthenian group. Each of these groups has a different history and correspondingly different characteristics. The Bohemian-Moravian Jews are like the Austrian Jews, liberal, progressive, and assimilated Germans. But in Silesia a definite Polish influence makes itself felt. In Slovakia the Jews are assimilated Hungarians, and often good Hungarian patriots. In Ruthenia the Jews can hardly be distinguished from the Russian Jews. They are very orthodox, terribly poor, and hardly touched by western culture.

The industrial situations are equally different. Thus three per cent of the Jews in Bohemia and Moravia are engaged in agriculture, eleven per cent in Slovakia, and as high as twenty-seven per cent in Ruthenia. In Bohemia and Silesia forty-seven per cent are in trade, in Slovakia, forty-six per cent, and in Ruthenia only twenty-six per cent. On the other hand, inns and public-houses are a Jewish business in Ruthenia. Seventy-six per cent of the Ruthenian Jews engaged in business are proprietors of hostleries.

The Czech Republic was one of the few European countries in which the Jews were recognized as a national minority. 205,000 Jews acknowledged themselves as belonging to the Jewish nationality, 87,000 to the Czech nation, 46,000 to the German, 17,000 to the Hungarian, and 1,500 to the Ruthenian. If we consider the countries separately we see that ninety-five per cent of the Ruthenians—that is, the orthodox group—considered themselves Jews, and only twenty per cent of the Bohemian-Moravians, who thus were proved to be much more assimilated.

The 355,000 Jews constituted 2.6% of the total population of Czechoslovakia. In a recent census eighty thousand Jews were counted in Bohemia,

(Continued on page 23)

THE JEWISH THEATRE – A MOST FABULOUS INVALID

Leon Cyrstal, who wrote this appraisal of the Yiddish Theatre for the "Review," is the Sunday Editor of the "Jewish Daily Forward" and a well known authority on the Jewish stage. He directed one of the "Pin and Needles" companies.

IF *The Fabulous Invalid*, the title coined by George S. Kaufman and Moss Hart for their current play, is to remain a nickname for the legitimate stage in general, the Jewish stage merits the title *The Most Fabulous*. Its ills are even greater and its plight much sadder than the afflictions of the stage as a whole, but with the advent of each new theatrical season there is a resurgence of life and a spurt of new activities.

The current season started with nine theatres in New York, which is the seat of the Jewish theatrical empire. And an empire it truly is, because its activities are carried on simultaneously in the United States, Poland, Soviet Russia, Rumania, France, Argentina, Brazil, South Africa and all the other countries where there is a Yiddish speaking population of any size. As for Palestine, where the recognized language of the Jews is Hebrew, it can boast of two theatrical institutions, Habima and Ohel, of considerable artistic merit. Both are hard at work preparing for a prolonged visit to New York during the coming World's Fair.

The Habima, the older of the two Hebrew companies, a theatrical organization which, curiously enough, was started in Moscow during the first years of the revolution, went through its formative stages under the aegis of some of the guiding spirits of the Moscow Art Theatre. Prior to their settling in their natural homeland this company of players appeared briefly in New York and left an indelible impression with their consummate artistry and their devotion to high ideals of beauty. The Ohel is a purely Palestinian product, and its artistic standards are as high as the cultural aspirations of the young Jewish community of which it is a part. Both Hebrew companies would be a distinct credit to any national group anywhere.

By LEON CRYSTAL

Unfortunately this cannot always be said of the Yiddish theatre. To be sure, the Yiddish theatre has vitality and an abundance of acting talent. It has a large and receptive audience. It fills a real need not only in the lives of those Jewish masses whose language is predominantly Yiddish, but also of those assimilated groups who preserve a love for, and loyalty to their racial brethren. It is in a position to benefit by the large measure of lofty spiritual solidarity among the Jews of our day and by the revived interest in the cultural and artistic values which are inherent in the Jewish tradition and in Jewish life. This has been proved in recent years by the phenomenal success of I. J. Singer's *Yoshe Kalb* and *The Brothers Ashkenazi* at the Yiddish Art Theatre.

But the Yiddish theatre often displays a lamentable lack of appreciation of its own potential prowess. It seldom keeps in sight the more profound aspects of its mission and—with very few exceptions—it is deficient in communal responsibility and artistic integrity.

It would not be difficult to discover the causes for the existing condition. But that is a matter of concern to the sociologist. The playgoers are concerned only with the stage offerings with which they are presented and not with the deductions of the sociologist, no

matter how valid the arguments of his apologies may be. If *The Most Fabulous Invalid* is to continue—and continue it will—to surprise us again with its tenacity, it is important that the surprise should not be accompanied by a shock to our sensibilities. The Yiddish theatre has a tradition which, if emulated and carried on with courage and imagination, could be a source of consolation, strength, joy and pride which all true art is.

The traditional repertory of the Yiddish theatre is one of the most colorful theatrical phenomena. As far back as three score of years ago it had the naive and richly embroidered musical pieces of Abraham Goldfaden. Toward the end of the last and in the beginning of this century it was vibrantly alive with the forceful dramas of Jacob Gordin. In the two decades preceding the present one it gained exuberance, depth and glamour with the tragi-comedies of the immortal Sholem Aleichem, with Sholem Asch's truly great drama *The God of Vengeance*, with the whimsical comedies by Ossip Dymov and with the thoroughly delightful folk-plays by Peretz Hirshbein.

Through this illustrious repertory great actors of the respective periods revealed themselves. In the course of the Goldfaden and Gordin periods the Yiddish theatre witnessed the develop-

*The authors of
the Yiddish
Art Theatre's
leading
productions:*
Right:
I. J. Singer
Left:
Sholem Asch.



ment to full stature of players who would easily take first rank on any stage: the inimitable genius of comedy, Sigmund Mogulesco, the majestically eloquent Jacob P. Adler, the great tragedian, David Kessler, the imposing Boris Thomashevsky, and such enchanting dramatic actresses as Bertha Kalich, Sarah Adler, Kennie Liptzin, Esther Rachel Kaminsky, and that unforgettable "eternal mother," Binah Abramowitch.

Toward the end of the Gordin period the prestige of the Yiddish stage had reached such heights that it attracted a number of Jewish actors from the much more lucrative and more eminent German stage. One of them, Rudolph Schildkraut, who undoubtedly was one of the greatest actors within the memory of this generation, embraced the Yiddish stage for a considerable number of years, and by example and influence made a profound contribution to the further development of creative acting in the Jewish theatre.

The post-Gordin period of the Yiddish stage brought forth a new wealth of acting talent: Ludwig Satz, Jacob Ben-Ami, Muni Weisenfreind (later Paul Muni of film fame), Maurice Schwartz, Samuel Goldinburg, Celia Adler, Bertha Gerston, Lazar Freed, Isidore Cashier, Mark Schweid, Anna Appel, Joseph Bulov, B. Baratov and a whole galaxy of musical comedy stars, with Molly Picon holding the center of the stage among them. Of these Maurice Schwartz developed into the most enterprising director the Yiddish theatre ever had, and all of them, with one exception—Paul Muni—are contributing their matured abilities to the present day productions.

There is, however, a definite lack of *rappor*t between the Yiddish writing fraternity and those in command of the playhouses. The managers of the Yiddish theatres are not averse to producing artistic plays, provided, however, such plays in turn produce instant revenue of the size that is known to come from tried vehicles. There is, indeed, little encouragement for the serious-minded aspiring playwright. The only organization that brought forth new dramaturgical material in recent years was Maurice Schwartz' Yiddish Art Theatre. And symptomatically enough, it has been, and continues to be, the most successful of them all.

The Yiddish Art Theatre, under the direction of Maurice Schwartz, has the distinction of carrying on the best traditions of the Yiddish stage and of attracting the interest not only of the more assimilated Jews, but even of the general American theatre-going community. All of the other Yiddish playhouses are devoted mainly to popular musicals or stereotyped melodramas. These are so remarkably reminiscent of one another, and so true to type, that one cannot view them without being amazed at the loyalty and endurance of the not infrequently sizable audiences. Fortunately, the sameness of these productions is relieved by the personal charm of an individual player, or by an occasional good tune.

This season Maurice Schwartz again leads the Yiddish theatre with his adaptation of Sholem Asch's "Three Cities." It is Mr. Schwartz' most ambitious and most elaborate production, and it is lavishly endowed with scenery, costumes, mob-scenes, incidental music and a variety of light and sound

effects.

Some of the foremost Yiddish actors have been recruited by the director for this play. Jacob Ben-Ami, after an absence from the Yiddish stage for several years, was lured back into the fold to play the main role, while Maurice Schwartz, heretofore the leading actor in so many of his productions, has taken a minor role in order to devote himself to the staging of the play. Ben-Ami renders a spotty but interesting performance in the role of a young Russian-Jewish neurotic idealist, Mirkin, obsessed with an irresistible Oedipus complex and an intense passion for humanity. B. Baratov, as the wealthy, hard-headed and life-loving father of the much-perplexed young idealist, succeeds in creating a highly impressive character, while Lazar Freed, Isidore Cashier, Bertha Gersten, Anna Appel and Genia Schlitt, a newly-imported actress from Palestine, render fine and sensitive performances. There are in addition many other bits of impressive acting, not the least of which is that of Maurice Schwartz himself in the role of a Jewish teacher and Polish patriot. But a great deal of these superior histrionics is lost in the maze of loosely woven fragmentary scenes into which the famous novel was cast. More than twenty such scenes, of varied consequence and merit, are paraded on an enormous turntable revolving at frequent intervals before the eyes of the audience. The sets by Samuel Leve are compact and often strikingly effective, but the stage designer shares the lot of the leading players as a result of the hopelessly faulty dramaturgy.

The story, dealing as it does with life in St. Petersburg, Warsaw and Moscow before and during the Russian Revolution, loses momentum and coherence in inverse ratio to the mounting number of scenes, and it ends on a note of extreme vagueness.

It is a matter of record that the strongest conviction the Yiddish Art Theatre carried with the enormous audiences it enjoyed during the run of *The Brothers Ashkenazi* was due to the poignant Jewishness of the play's message and the baring of the stark tragedy of Jewish life during war and revolution. The Asch novel, though less definite in its aim and content than the Singer work, is quite similar in intent and effect, but in its stage

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A Novelist Inspired By Justice

By JACOB KAPLAN

THERE are two Germanys," said Heywood Broun recently, "the Germany of Hitler and the Germany of Goethe, Schiller, and Thomas Mann."

Rare, indeed, is the writer who pays homage to the Germany of Hitler.

This is, of course, not difficult to understand. Nazidom has declared war on all human culture. Its apologists proudly declare their hatred of the best in human civilization and boast nauseatingly that Barbarism rather than a worthwhile culture is the goal of the Hitlerites. "When I hear the word culture, I get my Browning ready," shouts Herr Johst, a sycophantic Nazi dramatist. Blank, a Fascist philosopher, declares: "We (The Nazis) consider the slogan 'Back to Barbarism,' which has come up in the last few years, as one of the best battle cries."

It is therefore not at all surprising to find virtually all the important writers of our day in the camp of anti-Fascism. Their literary creations reveal a refreshing and sincere hatred for the Barbarism which is Fascism. Whether writing about the past or the present, these writers have clarified their fearless condemnation of Nazi fanaticism to the far corners of the earth. Thus, Thomas Mann, Stefan Zweig, Bruno Frank and Franz Werfel have recently given us historical novels which resurrect vividly the humanist traditions of the past epoch in which Justice, Tolerance and Freedom prevailed in the civilized world. Their historical novels are anti-Fascist in content because on one can read them without loving the great progressive traditions of mankind and hating the irrational fanaticism and injustice of contemporary Hitlerdom.

Not all of these writers turn to the vehicle of the historical novel to challenge Fascism. Many writers, such as Leon Feuchtwanger in *The Oppermanns*, and Andre Malraux in *Days of Wrath*, place themselves in unequivocal opposition to Fascism by giving us an animated portrait of its present day turbulent horrors and havoc. To this group belongs Phyllis Bottome, whose novel, *The Mortal Storm*, has aroused considerable interest in England and the United States.

Phyllis Bottome is an Englishwoman who in private life is Mrs. Ernan Fowles-Dennis. Ever since her first novel appeared in this country in 1914, the literary world has known her as a prolific and competent novelist who has produced a number of books with American, French, English and German backgrounds. Nomad that she is by inclination, Phyllis Bottome has paused in her many travels to blend a consuming interest in people, a wide knowledge of world affairs and international diplomacy, and a capacity as a linguist into a brilliant literary talent. Up to the writing of *The Mortal Storm* she was familiar to us because of her *Private Worlds*, a psychological novel about psychiatrists and the inmates of an insane asylum. This book revealed that Miss Bottome has put her many years of study with Alfred Adler, the psychoanalyst, to the greatest advantage.

She was living in Germany at the time of the advent of the Hitler regime and in her latest work has given an honest, pellucid, and moving picture of family life in Germany. Professor Roth, the Jewish scientist, and his family are very typical in Germany today. Shortly after the fateful ascendancy of Hitler, Oscar Goldberg and a scientific friend pointed out in an analysis of the families of Germany that fully one-fourth of them had some trace of Jewish blood. In other words, Jew and Gentile had joined in many harmonious marriages before they were stricken by the scourge of Fascism.

Frau Roth, the Professor's Gentile wife, has been married before to Herr Von Rohn. From this marriage she brings two sons, Olaf and Emil, who accept the Nazi faith with fanatical, passionate enthusiasm. With Professor Roth she has had two children, Freya, the pivot of the family, and young Rudi. With great earnestness, Professor and Frau Roth, and their son and daughter, espouse the cause of liberalism against the Nazi views and activities of Olaf and Emil. It is this irreconcilable antagonism which splits the family, and brings about a truly human tragedy.

Freya encounters Hans Breitner, a German peasant lad of great intelli-



Phyllis Bottome

gence, Communist in political belief. The occasion of his visit to the Roth home brings into the open the ideological conflict that has been lying dormant in the family. A touching scene takes place in the living room where the Roth parents and Freya plead with Olaf and Emil for tolerance of the views of others. In particular, they urge them to show some hospitality to Freya's guest, Hans. This Emil and Olaf refuse. Not only do they absent themselves from the house but proceed to don Nazi storm-troop regalia and attack Hans when he returns with Freya from a visit to the Tiergarten. Only the stern interference of Frau Roth saves Hans from a severe beating.

From this point onward, the Roth household becomes "a house divided against itself." The cleavage becomes deeper and deeper. Freya falls desperately in love with Hans. The Nazis begin to persecute Professor Roth more and more in their own inimitable way because of his Jewish origin. Since she does not wish to aggravate this persecution, Freya does not bring Hans to the house but takes to meeting him at various rendezvous. Though she has a premonition that chaotic, Nazi Germany will not permit her to keep Hans very long, she willingly becomes his own. Her instinct is correct. Hans is compelled to flee for his life across the German border. Freya accompanies him, only to find him shot down by two Nazi

(Continue dfrom page 20)

BETWEEN RABBI AND READER

"בינינו רבין עצמוני"

SOMETIMES ago a member of the congregation called to see me. He had an important ritual question to present. I could see, at the very moment of greeting, that something of serious import was troubling him.

"My daughter gave birth to a baby boy—"

"Mazel-Tov!" said I, heartily, not even aware that I was interrupting him. "You must be very proud to be a grandfather,"

"But Rabbi, we are in a terrible dilemma," he went on. "Tomorrow is the 8th day since the child's birth, and we had planned the *brith milah* (the Circumcision) according to Jewish law and tradition. We made all arrangements with the *mohel*, we fixed the hour, we invited the immediate members of the family, when we were informed by the hospital superintendent that no circumcision by a *mohel* is permitted in that institution. What can we do in such a predicament?"

I soon learned that the institution he named was one of a group of fashionable private hospitals which made it a rule not to permit *milah* of a child in the traditional Jewish manner.

"Why didn't you or the parents find out whether the hospital objected to circumcision by a *mohel* before the mother went there?" I asked.

"Who should even dream of asking such a question?" he countered. "I read of Jewish births in that hospital almost daily. Should the thought come to me that all these Jewish parents had abandoned the old ritual?"

"But have you pointed out to the hospital authorities that this is a vital religious rite which you are in duty bound to perform? Surely they will not openly deny you the right to remain loyal to your religious tenets."

"I did that very thing and they only had one proposal to suggest: that the circumcision be performed by one of the surgeons on their staff. Can that be done, and will that be in keeping with Jewish law?"

I had to explain to him that from the point of view of Jewish law that proposal would not meet the requirement of *milah*, that the ceremony is something more than a surgical operation, that it has religious implications

which can only be satisfied if performed according to the religious specifications, and by one expert in such performance. I told him that circumcision is accompanied by set blessings and benedictions, and that the very act itself must be done in a certain way regulated by Jewish religious law, which the surgeon, unless he be a *mohel*, does not know.

It so happened that this grandfather was an observant Jew, that his opinion was respected by his children, and so the problem was settled by their taking the baby out of the hospital that very day, and having the *milah* performed by the *mohel* in the grandparent's home.

The question that baffles me in such circumstances is, why should young Jewish mothers go to such hospitals at all? If the rule forbidding circumcision by a *mohel* were in vogue in all hospitals, public as well as private, I could understand that some parents would yield to the pressure of such a restriction. But this rule is not imposed by all hospitals. Many of the very large and prominent hospitals, both Christian and Jewish, do permit this ancient prescription, and a number of them have even set aside special rooms for such a ceremony, and have on file a carefully selected list of *mohalim*, who, after thorough examination, have been approved by them as fit to perform this surgical rite. Why, then, must anyone go just to those hospitals that ban the orthodox circumcision? What makes the situation more puzzling is the fact that so many Jewish women use these so-called "fashionable" private hospitals for their confinement.

I cannot make myself believe that in prohibiting a *mohel* from performing this rite, the directors of these hospitals are only concerned with the welfare of the child. The fact of the matter is that the average *mohel* is far more skillful in performing this surgery than even a professional surgeon. The reason is simple. Circumcision is the *mohel's* one speciality, which he is called upon to practice very frequently, whereas to the doctor it is but one of very many surgical acts, and performed by him only at rare intervals. Statistics would prove that the mortality rate due to circumcision is the same

when the act is performed by a *mohel* or a general surgeon. I am just wondering—though I hesitate to express the thought—whether these hospitals are not at all influenced by the fact that here may be a new lucrative income for a number of men responsible for the hospitals' existence.

Jewish young women should consider their duty and loyalty to their own religious tradition of thousands of years before lightly casting it aside at the whim and caprice of those who know nothing, and care even less, about those things which should be of vital concern to us as Jews.

BIALIK'S LEGEND AND STORIES IN ENGLISH

ONE of the great problems that faces the intelligent Jewish parent today is the lack of worth while books on Jewish themes for children. Secular literature is rich in juvenile books, and there is not a field that does not offer the works of specialists written in a manner to interest the mind of a child. But, Jewish literature, especially in the English language, was particularly poor in this respect. In Palestine this need is being filled, and there are already a number of fine books—in Hebrew, of course—exquisitely done by brilliant authors to interest and to fascinate young children.

The unforgettable Bialik was one of those truly great men who realized that if Jewish literature is to have a future we must begin to win the mind of the child. *Vay'hi Hayom* is the name of a beautiful volume of legends and stories about King David and King Solomon which he wrote especially for the Jewish youth. But this work was written in Hebrew, and alas, very few Jewish children in America were prepared to enjoy it.

American Jewish parents will therefore be delighted to learn that this collection of tales has now been translated into a beautiful, simple English by the distinguished English scholar, Herbert Danby, Professor of Hebrew at Oxford University, under the title "*And It Came to Pass.*" It is tastefully

(Continued on page 21)

The Tormented Life Of Benjamin Disraeli

By MARK SOLITERMAN

PART II

Disraeli said about himself that he was born in a library. The metaphor is true, for he was a voracious reader. Without a systematic Jewish education, he was familiar with Jewish history, and from early childhood he was greatly impressed by the character of Alroy, one of the many pseudo-Messiahs in Jewish history who, in the twelfth century, attempted to free Israel not by incantations but by force of arms. Disraeli's romantic dreaming of Alroy was stimulated in his adolescence by the difficulties he encountered as a Jew. During his visit to the traditional tombs of the Kings of Israel, he conceived his novel based on the life of Alroy, and began writing it while traveling. He called this work his "ideal ambition."

Several episodes in this novel are traceable to the Bible and the Gospels, but his father's influence is also evident. Alroy's killing of the attacker of his sister, his flight, his association with Jabaster, his return to his native land to free his people, remind one of Moses's life. The fate of Jabaster is that of St. John the Divine; the appearance of his shadow before the distressed Alroy is reminiscent of Samuel before Saul at Endor. But the ridiculing of the rabbis of Jerusalem, and Alroy's scornful dismissing of the Mosaic Laws, comes from Isaac Disraeli.

In the novel *Alroy* is the leader of a Jewish revolt against humiliation and oppression. He, the young descendant of Israel's Kings, cannot reconcile himself, even though his uncle is a prince in captivity, with being "the first among slaves, with an existence without hope, which is worse than death." For him "Israel is now a slave so infamous, so condemned, that even when our fathers hung their harps by the sad waters of the Babylonian stream, why, it was a Paradise compared to what we suffer . . . Alas! they do not suffer; they endure, and do not feel." He believes that "it is the will that is the father of the deed." He does not want to bow to what others call "God has willed." "No more our sacred seed shall lurk and linger, like a blighted thing, in the degenerate earth. If we cannot flour-

ish, we shall die." He even gives up the love of a beautiful girl, and would prefer to "dwell in the wilderness," far from sight "of wretchedness" that "groan and sweat and sigh around me."

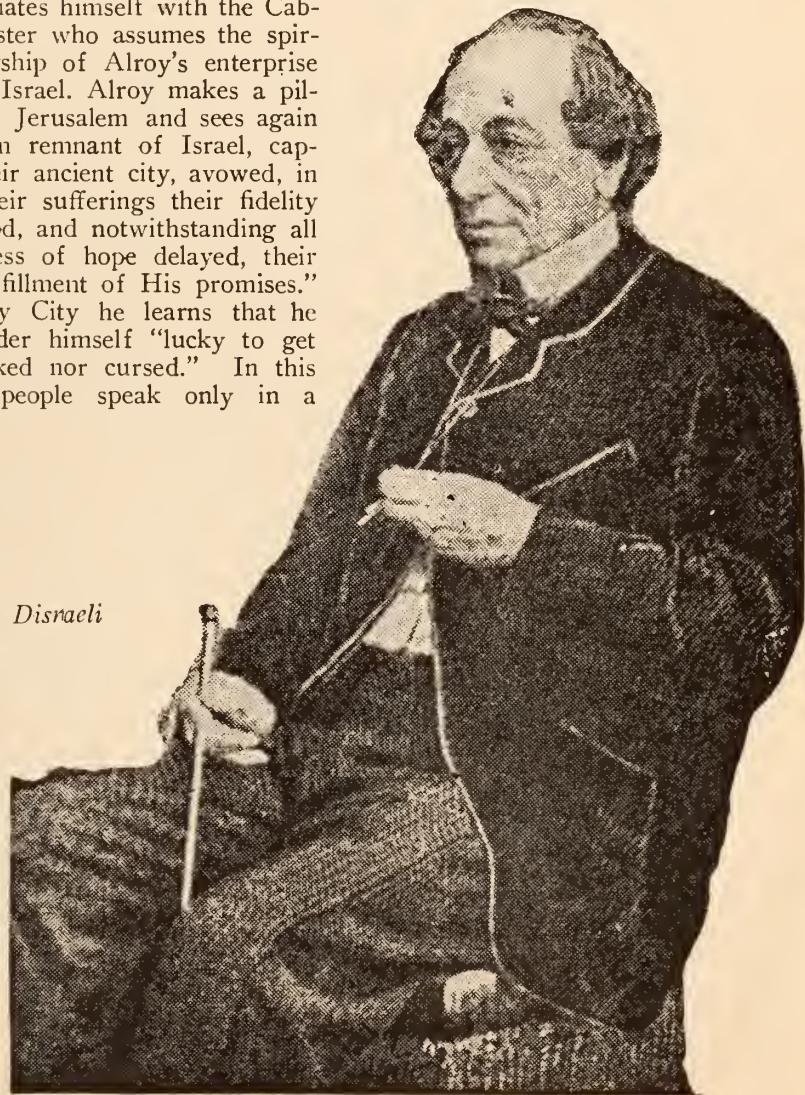
On his flight after the revenge of his sister's honor, he hides himself in the ruins of an abandoned ancient city. There he meditates on the fate of Israel: "Empires flourish and pass away . . . but Israel still remains, still a descendant of the most ancient kings breathed amid these royal ruins, and still the eternal sun never rises without gilding the towers of living Jerusalem. A word, a deed, a single man, and we might be a nation."

He associates himself with the Cabalist Jabaster who assumes the spiritual leadership of Alroy's enterprise to liberate Israel. Alroy makes a pilgrimage to Jerusalem and sees again the "forlorn remnant of Israel, captives in their ancient city, avowed, in spite of their sufferings their fidelity to their God, and notwithstanding all the bitterness of hope delayed, their faith in fulfillment of His promises." In the Holy City he learns that he must consider himself "lucky to get neither kicked nor cursed." In this city "our people speak only in a whisper."

Here, in the Holy City, Alroy does not weep at the Wailing Wall, but marvels at the vision of Jerusalem's highest glory. Led by a mystic instinct, he enters the Garden of Gethsemane and takes the sceptre from the hand of Solomon while an invisible chorus is singing "All hail Alroy! Hail to thee, brother king! Thy crown awaits thee!" With the possession of the sceptre of Solomon his victory is assured. He conquers a vast empire and makes Bagdad its capital.

Three philosophies are featured in this novel; first, that of Alroy, who passionately resents the humiliation of his people and is inflamed with revolt, but is consumed also by an immeasurable ambition; second, that of

Benjamin Disraeli



the compromising Jew Honain, who does not see beyond his personal welfare and success and, is not particular as to the means by which he achieves his aims, the uncompromising, rigid idealism, decaying into fanaticism, of Honain's brother, the celibate Jabaster, who seeks only the restoration of the Lord's glory and the realization of His commands.

The drama of the novel is the conflict between these three philosophies.

Alroy intends to free the Lord's people. He believes that "what we wish comes from above," that "we are a chosen people," that "the records of our holy race" are "annals of victory." He pleads with Honain: "Thou art rich, and wise and powerful. . . But if, instead of bows and blessings, thou, like thy brethren, wert greeted only with cuff and curse; if thou didst rise each morning only to feel existence to be dishonored and to find thyself marked out among surrounding men as something foul and fatal; if it were thy lot, like theirs, at best to drug a mean and dull career, hopeless and aimless, or with no other hope or aim but which is degrading, and all this too with a keen sense of thy intrinsic worth and deep conviction of superior race; why then, perchance, Honain, might even discover 'Twere worth a struggle to be free and honored!"

Honain, in whose Jewish heart sympathies are hidden but not extinct, explains himself; "I was my own Messiah. I quitted in good time our desperate cause, but I gave it a trial . . . I assume their turban, and I am — Lord Honain." He advises Alroy to clear his head of nonsense and take a realistic attitude which, under prevailing conditions, would allow him to carve out a kingdom for himself. Unable to move Alroy, he finally says to him: "Gain the sceptre of Solomon and I will agree to be your subject." Faithful to his policy to serve the mighty, he joins Alroy after his victory.

Jabaster sticks fanatically to his ideas. He would even wipe out the Moslem faith from Alroy's empire. Soon he is in conflict with Alroy's policy, with his courtesans, with his wife. Jabaster wants "a national existence . . . our beauteous country, our holy creed, our simple manners, and our ancient customs." He wants to preserve the Hebrew individuality. "We must exist alone," he insists.

"To preserve that loneliness is the great end and essence of our law . . . You may be the king of Bagdad," he retorts to Alroy, "but you cannot at the same time be a Jew."

Alroy reminds him that a council of state is not a synagogue. Man has changed and laws of conduct must change. He cannot sacrifice his empire for the meanest province—the Holy Land. "Jerusalem is not bigger than the Serail of Bagdad, gardens and all." The Jewish people is only a feeble fraction of "the teeming millions that own his sway." Alroy is bewitched by his triumphs. "I was," he says to his Moslem wife, "a thing whose very touch thy creed might count a contumely. I have avenged the insults of long centuries in the best blood of Asia. I have returned in glory and in pride to claim my ancient sceptre." But sweeter than all these achievements is this brief moment of adoring love . . ."

Alroy has realized his ambition because of his ideal aims. He has moved his men to sacrifice by the sacred fire of revolt against oppression. But the inner emptiness of his rule, the desertion of the Jewish cause, the eventual beheading of Jabaster, the clash of his chieftains' own ambitions bring his empire to collapse. Alroy is taken prisoner. Honain, true to his crafty tactics, deserts him and suggests that he gain his freedom by publicly renouncing his faith. This Alroy refuses to do, and is beheaded. Before his death he admits his fault and declares: "It is well understood in every polity that my people stand apart from other nations and ever will, in spite of sufferings." He trusts that time will come when a worthier chief will rise and achieve their liberation.

This novel is typically Disraelian, composed of the elements of great ambition, horror of an obscure life, and great achievements. There is a personal touch at the end of the book when Alroy's sister, who is really Sarah, consoles him by saying: "Failure when sublime is not without purpose. Great deeds are great legacies, and work with wondrous usury. By what man has done, we learn what man can do; and gauge the power and prospects of our race." It is a reply to his failure to be elected to Parliament in 1832.

The problem of race in "Alroy" no longer belongs to a Venetian noble-

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man born in Scandinavia, but is that of the Jewish people. The novel resurrected a character who dreamed of an independent Jewish people. It was a passionate protest against oppression, and a call for revolt against it. It forced many a Jewish reader to ponder over the fate of his people and thus became a precursor of Zionist thought.

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Between the publication of *Alroy* and the first volume of Disraeli's famous trilogy thirteen years passed. During this period Disraeli could learn much about the position of the Jews in the world from political sources, as well as from his friend Moses Montefiore, and from personal experience.

There was the bleak reaction in Europe after the fall of Napoleon with its accompanying persecution of the Jews. Ritual murder cases were staged culminating in the Damascus incident, which merged international politics and common crime. Disraeli himself was insulted. While running for Parliament, he was nicknamed "Old Clo's," and "Shylock," and stigmatized as "a descendent of the thief who died on the cross." A savage opposition to his maiden speech was organized in Parliament.

Disraeli once confided to Lady Bradford that his books were "the history of his life, the psychological development of his character." Certainly, the evolution of his Jewish feelings, his philosophy, and his attitude toward the Jews is best revealed in his works.

In *Coningsby* he formulates the theory of "unmixed races," placing the Jews in that category. His criticism of the Christian treatment of the Jews is already there, but in *Tancred* it reaches its climax. In this work he does not only consider the Jew in the Christian world, but he looks also into the inner life of the Jews. If he ridicules, the rising Jewish middle class, he sympathizes with the misery of the poor Jews; he is fascinated by the lofty Jewish traditions and marvels at the great contribution of the Jews to the Western civilization. His criticism is not apologetic, but constructive. There is bitterness and disappointment in his feelings. Mr. Buckle, his leading biographer, sees his views as "a revolt against the routine and hollowness of politics, against prejudice and narrowness, and as an assertion of his detachment and superiority to it all by the glorification of his race and by the proclamation of

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JEWISH EVENTS REVIEWED

By LESTER LYONS

THE executive committee of the Federal Council of Churches of Christ in America has fixed Nov. 19 as a special day of prayer by Jew and Christian for the victims of racial and religious oppression in Europe. Dr. Samuel McCrea Cavert, General Secretary of the Council, in a New Year message of sympathy and fellowship to the Jewish people, acknowledged the indebtedness of Christianity to the spiritual heritage of the Hebrews. Declaring that Christians viewed "with penitence and sorrow" their cruel treatment of the Jews in the past, and deplored its existence today, he said that such treatment was "inherently un-Christian."

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The Jews of the Sudeten area had hardly fled their life-long homes in the path of the oncoming Nazis when the latter barbarously desecrated Jewish cemeteries and synagogues there. In Ransberg, Miez, Reichberg, Goblantz and Badbach, Nazi vandals uprooted and destroyed tombstones in cemeteries that were centuries old. In Carlsbad, they drove hogs into the main synagogue and placed signs outside reading: "This is how the Jews prayed." Posters in the streets proclaim: "Out with Jewish guests." More than 100,000 Jews and other anti-Nazis have been obliged to give up all their possessions in that territory. It is estimated that their property was worth 500,000,000 Czech kronen. Low left penniless, they have created a serious problem in Prague, where they have gone for refuge. Many prominent Jews, despoiled of everything, have committed suicide.

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Out of the 7,000 inhabitants of the Czech town of Policka, wrested by Germany, only 10 were Germans—and all of these were Jewish. The town was taken over by Germany probably because it has one of the largest ammunition works in Czechoslovakia. The Mayor of the town has appealed to President Roosevelt to intervene to save the community from German control.

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The Joint Boycott Council has announced that the anti-Nazi boycott has been extended to the Sudeten area of Czechoslovakia now annexed to Germany.

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Official persecution of Jews and suppression of Jewish activities are proceeding with full force in Italy. Signor Campaner, head of the Turk-

ish branch of the Italian Fascist Party, and general manager of several Italian shipping concerns, has been dismissed from his post for criticizing the anti-Jewish policy of the Italian government. Ghetto classes have been established for Jewish children in communities in Italy having a large Jewish population. Gentile servant girls have been directed by the Inspector of Labor in Rome to leave their Jewish employers. Many Jews have been arrested for allegedly conspiring against the Fascist government. Kosher slaughtering of animals has been prohibited by the government.

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Pope Pius, in denouncing anti-Semitism as "an antipathetic movement in which we Christians are unable to participate," further said that "spiritually we are Semites."

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The Pope has stamped as an "immoral publication" and forbidden to be used in any Catholic institutions a new official racial publication in Italy, "Defense of Race."

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The Osservatore Romano, the organ of the Vatican, has branded as "stupid" the authors of a series of articles in an anti-Semitic Italian paper, criticizing the Talmud.

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The assertion of anti-Semites in England that the Jews are instigators of war doctrines and urge Britain to resort to war against Germany were decisively refuted by Viscount Samuel. Speaking in the House of Lords, he said: "In spite of my detestation of many of the leading features of the Nazi regime, which I regard as really tyranny, its suppression of political opponents, Catholic and Protestants, its cruel persecution of my own Jewish co-religionists, in spite of all the abominations that go on in many con-

centration camps, in spite of all these things, of which some day, when the German people realize them, they will be bitterly ashamed, our prime duty is to struggle on for peace."

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In Budapest, a number of Christian girls have offered to repair the damage caused in a synagogue by persons who wrecked and despoiled it.

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Motivated by the "spirit of justice and Christian charity," the National Council of Catholic Men has addressed to President Roosevelt a plea for co-operation in solving the problem of Palestine "to the end that misfortune and misery be not further heaped upon the afflicted people of the world." The Council viewed "with concern the plight that threatens to be the lot of large numbers of the Jewish people if even the one haven that was guaranteed them may no longer be their refuge."

COMIC RELIEF

When the anti-Semitic Christian Traders Union in Warsaw found that persons hired by it to picket Jewish shops were not successful in cutting down Jewish business, the Union dismissed these paid pickets and supplanted them by volunteers taken from the ranks of anti-Semitic students. Enraged by the loss of their jobs, the paid pickets beat up their competitors, and have been urging customers to boycott Christians in favor of Jewish establishments.

Niagara University, a Catholic institution, has no room for any professor who espouses principles of racial superiority. Declaring his intention to dismiss without discussion any professor who defended such doctrines, the Very Rev. Joseph M. Noonan, president of the university, said that he felt his decision was justified "before God, before mankind, and before our country."

Vehemently denouncing Communism, Nazism and Fascism, speakers at the Fourth National Catechetical Congress in Hartford, Conn., called on Catholics, Protestants and Jews to unite in an endeavor to save the United States from "subversive influences and paganism." The speakers included Michael William, editor of the *Commonweal*, and Joseph M. Corrigan, rector of Catholic University.

* * *

Another Jew in Palestine has been sentenced to death for possessing firearms. The Jerusalem Military Court rejected a defense that the accused believed a valise he was carrying contained papers, and imposed sentence without hearing an address by his counsel. So inept is the British administration of Palestine said to be that there is a grim joke going the rounds to the effect that if the thrusting of an Arab's knife into a Jew's back does not prove fatal, the authorities may be counted on to complete the job by executing the Jew for possessing a weapon.

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During the past year 237 Jews have been killed and more than 500 wounded as a result of the Arab revolt in Palestine. The damage to property during that period is estimated at over \$35,000,000.

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A direct appeal to Queen Elizabeth of England to use her efforts to check the terrorism rampant in Palestine was made by the mothers of the community of Tiberias, near which 21 Jews, including 10 children between the ages of 1 and 13, were slaughtered several weeks ago by Arabs. The message of the Tiberias women was addressed to the Queen as a mother like themselves.

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As a result of anti-Semitic activities in Poland, the numbers of Jewish student in the universities have been decreasing considerably. Ten years ago the Jews comprised 20% of the student body; today they are only 9.9%. Against 9,700 Jewish students 5 or 6 years ago, only about 4,800 exist today. In 1930, the Jews constituted 26% of the Polish law students, while today they are less than 6.5%.

Incitement against Jews in Alsace-Lorraine has been occurring recently and with frequency. Imitation railway tickets have been distributed reading:

"French Railways. Free ticket to Palestine. This car is reserved for dirty Jews. This is a one-way ticket without the right to return." A provocative practice is for anti-Semites to accuse foreign Jews of being Nazis and having shouted "Heil Hitler." The Alsace Federation of Labor has assailed anti-Semitism as "playing into the enemy's hands," and has urged all workers to defend Jews against attacks. The Federation of Jewish Societies, representing immigrant Jews, has appealed to the Jews to refrain from being drawn into provocative discussions.

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When the 22 Jews, constituting the entire Jewish population of Neuendell, a town near Berlin, attempted to enter their synagogue during Roshi

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Hashonah, they found it barred by a barbed wire fence. On it was a sign "Jews not admitted." All of them were later arrested and are still in custody, the charges against them being undisclosed.

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A representative of the Rumanian delegation to the League of Nations has said that Jews deprived of Rumanian citizenship through the recent mass revision of naturalizations "need not worry about deportation" because it will take about a year for the government to carry out its decree.

HAPPY ENDING

Of the 60 Jewish refugees from Austria who were marooned for 5 months on a French tugboat on the Danube River, 26 were finally enabled to enter Palestine. The others were temporarily interned in Hungarian hospitals pending their departure for Bolivia and this country.

Commendable political morality is evidenced by the offer of the Democratic State Committee of Kansas of a reward of \$100 for the arrest of persons distributing anti-Semitic leaflets aimed at the Republican candidate for governor.

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Kinship of the late President Theodore Roosevelt with Jews has been disclosed by a German refugee who

recently arrived here. Gerhard von Koschembahr, a former German State Railway official, who was obliged to flee Germany because his maternal grandmother was "non-Aryan," has disclosed that his wife's great-grandfather was James Roosevelt of this city, whose brother was the father of the late President.

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The Jewish Writers' Club will soon publish a history of the *landsmannschaften* of New York, written in Yiddish, which has recently been prepared by the Federal Writers' Project of the WPA.

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Funds are now being raised in Jewish communities in the southwest for the purpose of establishing a chair of Hebraic learning at the University of Texas, similar to chairs already in existence at Columbia and Harvard universities.

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A national radio program dramatizing the contributions of racial minorities to the development of this country is to be presented weekly, beginning November 14, under the auspices of the Office of Education of the Department of the Interior. Secretary Ickes said that "tolerance of all national and racial groups springing from appreciation of what each has added to American life will be the keynote of the series."

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To meet the needs of the average Jewish housekeeper, the Women's League of the United Synagogue is contemplating issuing a series of pamphlets clarifying the dietary laws, Sabbath observance and the celebration of festive holidays.

* * *

The Nazi government has purged Germany of its 6,000 to 7,000 Jewish doctors. Only a few hundred will be permitted to practice, but without professional standing. Dr. Johann Scharffenberg, a well known Norwegian physician, has made an eloquent appeal to the medical profession of the world to protest against the barbarous persecution of German and Austrian doctors by the Nazi government. After advertising to the great achievements of German and Austria Jews in medical science, he declared: "Thanklessness and mendacity betray lack of culture, and this lack of culture leads to Jewish persecutions. It is also a sign of cowardice, of lack of

(Continued on page 22)

BROOKLYN JEWISH CENTER ACTIVITIES

LUDWIG LORE FORUM SPEAKER OCTOBER 31st

At our weekly forum next Monday evening, October 31st at 8:15 o'clock, the speaker will be Mr. Ludwig Lore, foreign editor of the New York Post. He will speak on the subject, "European Minorities—Is There an Answer?"

Mr. Lore, nationally known lecturer and writer on subjects pertaining to world politics and the American Labor and political situation, came to the United States from Germany in 1904 after attending the University of Berlin and after having had considerable experience on some of the great newspapers of the German capital. As editor for twenty-five years of the daily *New Yorker Volkszeitung*, he kept his fingers on the pulse of world affairs, met and interviewed many of those men throughout the world who are making history today. On-the-ground contact with the situations which loom large in the press today has given him an insight into the motive springs of the world politics enjoyed by few in America.

Mr. Lore's column, "Behind The Cables," appearing daily in the New York Post and the Philadelphia Record, has won a wide and enthusiastic following among those who value objective and accurate evaluations of international trends. He has contributed articles on special subjects to such magazines as *The Nation*, *Harper's*, *Current History*, *Foreign Affairs*, *The New Republic*, etc., as well as to the foreign press.

Admission to the lecture will be free to the members upon presentation of their 1938 membership cards. There is a 25c charge to all others.

LATE FRIDAY NIGHT SERVICES TO COMMENCE THIS FRIDAY EVENING, OCT. 28th

This year's season of late Friday night services will begin this Friday evening, Oct. 28th, when Rabbi Levinthal will preach on the subject "Will Britain of Today Betray Britain of Balfour?" In view of the fact that the 21st anniversary of the issuance of the Balfour Declaration will be celebrated on November 2nd, and in view of the rumors that come to us from England

as to the future of Palestine, we believe that many of the members will be eager to listen to a discussion of this vital theme.

PROMINENT PALESTINIAN RESIDENTS TO ADDRESS FRIDAY NIGHT SERVICE NOVEMBER 4th

At our late services on Friday evening, November 4th, we shall be privileged to have as our guest speakers Dr. David Tannenbaum, one of our active workers, and Mr. S. A. Orlans, a well known Hebrew writer and economist. Both of these gentlemen have recently arrived from Palestine where they resided for many years. Mr. Orlans lived in Palestine for the last five and a half years while Dr. Tannenbaum was there for the past four years. They will speak on the general subject, "Jewish Life in Palestine Despite the Terror." This will be a splendid opportunity to get first hand information from two close observers of the actual life that is lived by the Jews in Palestine today—the cultural, the economic and the social, as well as the political life.

COURSE LECTURES ON PSYCHOLOGY AND LITERATURE

The Forum and Education Committee in cooperation with the W.P.A. Adult Education Project of the New York Board of Education has again arranged for two lecture courses to be given in the Center building. A class in "Psychology of Personality Adjustment" is held each Tuesday evening at 8:30 o'clock, and is conducted by Mr. Litwin. Mr. Kaplan is the instructor of the class in Contemporary English Literature which meets on Wednesday evenings. On November 2nd, he will speak on Thomas Wolfe; on November 9th Mr. Kaplan will discuss Miss Phyllis Bottome's work, "The Mortal Storm," as well as the works of other writers.

FORUM COMMITTEE ORGANIZES "TOWN MEETING OF THE AIR" GROUP

Under the auspices of the Forum and Education Committee a group has been organized around "America's Town Meeting of the Air." The group will meet every Thursday even-

ing beginning with November 10th, for the purpose of discussing important public questions.

The procedure will be as follows: the group will assemble at 9 o'clock promptly and discuss the Town Hall topic of the evening. At 9:30, by means of a radio, they will listen to the discussion by leading speakers as broadcast from the Town Hall, New York, over the Blue Network of the National Broadcasting Co.

After the broadcast, at 10:30 an additional half hour will be allowed for the purpose of analysing the views of the radio speakers by members of our local group.

Membership in the group is open to all, members of the Center as well as non-members. The meetings will be held regularly every Thursday evening in the Ladies Social Room of our building.

Mr. Max Herzfeld, chairman of the Center Forum, will lead the group and preside at its meeting.

MASS DEMONSTRATION ON BEHALF OF PALESTINE, NOV. 2nd

A monster demonstration on behalf of open immigration to Jews in Palestine will be held at Mecca Temple, 55th Street, New York, on Wednesday evening, November 2nd at 8:30 o'clock. There will be no charge for admission. Tickets may be obtained at the Center information desk.

UNVEILING OF JACOBS MONUMENT

The unveiling of the monument in memory of the late Mr. Joseph Jacobs will take place on Sunday, October 30th at 1:30 P.M. at the Acacia Cemetery.

Membership Monthly Social Meeting

Tuesday Evening, Nov. 8th
(Election Day)

A Most Enjoyable Evening is in Store for you.

Please Reserve the Evening and Make Sure to Attend
WATCH FOR FURTHER DETAILS

**COMMITTEE ORGANIZED FOR
METROPOLITAN OPERA HOUSE
CONCERT**

The committee in charge of the Metropolitan Opera House concert which will be given on Sunday evening, December 11th, held a most enthusiastic dinner-meeting on Thursday evening, October 20th. The members present unanimously pledged themselves to do everything in their power to make this concert a complete success. The meeting was called to order by the president of the Center, Mr. Jos. M. Schwartz who introduced the chairman of the concert committee, Mr. Moses Ginsberg. The other speakers were: Isidor Fine and Judge Greenberg who headed the previous concert committees, Mrs. Albert Witty, president of the Sisterhood and Judge Nathan Sweedler. The concluding address was delivered by Rabbi Levinthal who made a strong appeal for the cooperation of the members of the committee. The following is a list of the officers of the committee: Moses Ginsberg, Chairman, Isidor Fine, Judge Emanuel Greenberg and Mrs. Witty, co-chairmen, Hyman Aaron, Frank Levey, Benjamin A. Levine, Joseph M. Schwartz, Sol Sussman, Vice-Chairmen, Maurice Bernhardt, treasurer.

**P.T.A. HEBREW SCHOOL TO MEET
WEDNESDAY EVENING**

Mr. Mordecai Halevi, head instructor of our Hebrew School will be the speaker at the next meeting of the Parent-Teachers Association of the Hebrew School and Sunday School which will be held next Wednesday evening, November 2nd, at 8:30 o'clock. Mr. Halevi has recently visited Palestine and is acquainted with conditions in the Holy Land. Mr. K. Karl Klein, president of the association, will preside.

All parents and their friends are cordially invited to attend.

**CENTER PLAYERS ORGANIZE FOR
THE SEASON**

The dramatic group of the Center under the leadership of Mr. Philip Gross, had several meetings, at which plans were made for the 1938 season. The Center Players this year will be under the sponsorship of the Young Folks League of the Center. Casting and selection of plays take place on Monday and Thursday evenings.

**NOMINATING COMMITTEE
ELECTED**

The following constitutes the Nominating Committee whose duty will be to make recommendations for officers, members of the Board of Trustees, and the Governing Board who will be voted upon at the next annual meeting:

From the Board of Trustees

Phillip Brenner—1416 Carroll St.
Pincus Glickman—187 Beach 133rd
St., Belle Harbor.

Judge Emanuel Greenberg — 1281
Carroll St.

From the Governing Board

Maurice Bernhardt — 1368 Carroll
St.

Charles Fine—763 Eastern Parkway.

William I. Siegel—1602 Carroll St.

From the Membership at Large
Morton Klinghoffer — 1349 Carroll
St.

Samuel Moskowitz—186 Brooklyn
Ave.

Isaac D. Sorgen—317 Montgomery
St.

A WORD OF THANKS

The officers of the Center extend their heartiest thanks and appreciation to the members and worshippers who so generously responded to the appeal made in behalf of the Center at the Kol Nidre services. The appeal in the Main Synagogue was made by Rabbi Levinthal and the announcement of donations was made by Mr. Jacob L. Holtzman. At the services held in the auditorium the appeal was made by Rabbi Louis Hammer; Mr. Martin M. Goldman announced the contributions.

Due to lack of space in this issue of the *Review* we are unable to publish the names of the contributors to the appeal. Their names will appear in a subsequent issue of our publication.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 4:50 P.M.

SABBATH SERVICES

Kindling of candles at 4:43 o'clock.
Friday evening services at 4:45.
Sabbath services Parsha Noah, will commence at 8:45 o'clock. Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yakov under the leadership of Mr. Benjamin Hirsh at 4:00 o'clock.

Mincha services at 4:50 P. M.

**A GALA
EVENT**

ANNUAL CENTER

MUSICAL FESTIVAL

at the

**METROPOLITAN
OPERA HOUSE**

**Sunday Evening
December Eleventh**

**The Greatest Operatic
Artists in a Program of
Great Music**

Reserve your seats now and avoid
last-minute disappointments

PRICES

Boxes	\$20 to \$60
Orchestra	\$5.00
Orchestra Circle	\$4.00
Omnibus Boxes	\$3.00
Dress Circle	\$3.00 & \$2.00
Balcony	\$2.00 & \$1.50
Family Circle	\$1.00 & .50

SISTERHOOD MONTHLY MEETING NOVEMBER 14th

The next regular meeting of the Sisterhood of the Center will be held on Monday afternoon, November 14, at 1:30 o'clock. An interesting program is being planned.

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

JUNIOR LEAGUE

The Junior League (boys 18-21; girls 17-19) got off to an early start. Miss Isabel Schiller was reelected President. In addition to its weekly social, the group plans a monthly cultural meeting.

The youth groups of the Center held their first meeting on October 15th. An exhibition basketball game was held at that time.

A project attracting a great deal of interest is the competition, arranged by the Center for the best speech on the life and accomplishments of a great Jew. Valuable prizes will be awarded for the winners of this contest. Members have begun to prepare talks on Jewish leaders both ancient and modern. This contest is open to the members of the Hakoach and the younger groups.

The Hakoach group which held a successful roof dance last summer is planning a winter dance for the near future. (Boys 15½-17 Girls 14½-16). Led by David Fisch.

The Center Club is making plans for the theatre party (Boys 14-15½, Girls 13½-14½). Led by Gerson Chertoff.

The Maccabees are busy trying to organize athletic teams. Their meetings are devoted to games, sports and discussions. This group is eager to have new members join the club (Boys 12½-14). Led by Sidney Wiener.

The Vivalets (Girls 12-13½) also would welcome new members. Their leader, Miss Ethel Drexler, is on the

lookout for good material among the clubs for an operetta or musical.

In addition, a special outing group (boys and girls 10-13) for Sunday afternoons is in the process of organization.

Under the leadership of Milton Bal-sam, another group for boys, 17-18; girls 16-17 is being formed. Those interested in this club are urged to come down to the next meeting on Monday evening.

JUNIOR CONGREGATION

The Junior Congregation has been conducting services for the past month, and is now functioning normally every Saturday morning.

Sermons have been delivered this season by Mr. Harold Jaffe, Irvin Rubin and this past Sabbath by Mr. Irwin Lowenfeld. It is the custom of the Junior Congregation to nominate officers a week after Succoth. Last week the following candidates were nominated:

Kenneth Amer and Buddy Lowenfeld for President.

Arthur Feinberg, Ephraim Goldberg and Herbert Kummel for Vice Presidents.

Al Jaffe and Leonard Kaplan for Head Usher.

Irvin Rubin was unanimously elected Honorary President.

Donald Gribetz and Joseph Newman were unanimously elected as Gabaim.

The elections will take place in two weeks.

The sermon this week will be delivered by Mr. Jules Wiener, and all are invited to attend.

CENTER RESTAURANT OPENING FOR THE SEASON OCT. 30th.

Due to the intervening holidays, the opening of our restaurant has

been deferred to Sunday, October 30th. Excellent dinners will be served by Messrs. Kotinsky and Tuchman on Sundays from 12 noon to 5 P.M. The price is \$1 per person; also a la carte service. Members of the Center are cordially invited to take advantage of this fine service and have dinner at the Center with their families.

ACKNOWLEDGMENT OF GIFTS

The Center acknowledges with thanks receipt of the following donations:

Library

Mr. and Mrs. Jacob Goell have donated a set of Dr. Theodor Herzl's Diary in German in honor of the Bar Mitzvah of their grandson, Jay Levinthal on December 10th.

Through the courtesy of Mr. J. S. Doner, Mrs. S. Raffelowitz has donated books from the library of the late Rabbi Simon Raffelowitz.

Rabbi I. H. Levinthal has donated several books of importance.

Mr. and Mrs. J. Goldberg have donated a set of children's books in honor of the Bar Mitzvah of their son Alvin which will be celebrated at the Center on November 12th.

Mrs. Rothman donated 150 prayer books in memory of her husband Louis and her son, Joseph.

Synagogue

Mrs. Moskowitz and Mr. and Mrs. I. Lowenfeld donated two covers for the Torah in memory of their late beloved husband and father.

Mr. Hyman Fein donated a crown, a and a cover for the Torah in memory of his dearly beloved wife, Helen Fein.

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APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abramowitz, S.
Treasury Dept. Unmarried
Res. 270 Empire Blvd.
Bus. 1 Hanson Place
Proposed by Herman Lambert.

Axelrod, Dorothy
Res. 928 - 63rd St.
Bus. 351 Jay St.
Proposed by Samuel Schoenfeld

Brill, Sidney
Produce Unmarried
Res. 436 Eastern Parkway
Bus. 110 Warren St.
Proposed by David Feiler

Chipkin, Ettie
Res. 1812 Prospect Place
Bus. 10 Bergen St.

Ginandes, Dr. Elias A.
Optometrist Married
Res. 1306 Carroll St.
Bus. 129 East Broadway
Proposed by Wm. I. Siegel and K. Klinghoffer

Goldman, Benjamin
Knitwear Married
Res. 853 Empire Blvd.
Bus. 2414 Atlantic Ave.

Goldstein, Joseph
Retired Married
Res. 658 Montgomery St.
Proposed by S. A. Doctorow

Goldwyn, Solomon
Attorney Unmarried
Res. 572 Montgomery St.
Bus. 11 Broadway
Proposed by Louis H. Schlesinger

Honickman, Julius
Printer Unmarried
Res. 297 Rockaway Parkway
Bus. 125 Barclay St.
Proposed by Jack Greenspan

Kovolick, Max
Accountant Unmarried
Res. 1405 Prospect Place
Bus. Jersey City
Proposed by Sam Kovolick

Lefft, Dr. Harold H.
Physician Unmarried
Res. 990 President St.
Bus. Same
Proposed by David Aaron and Byron Topol

Leibowitz, Louis
Dress Mfg. Unmarried
Res. 358 Midwood St.
Bus. 213 W. 35th St.
Proposed by M. Rogoff

Levine, Joseph
Married
Res. 263 Eastern Parkway
Proposed by Lieb Lurie

Miller, Sidney C.
Com. Merchant Unmarried
Res. 632 Eastern Pkwy.
Bus. 110 W. 34th St.
Proposed by David Aaron and Byron Topol

Neustadter, Morton
Cartons Unmarried
Res. 506 Montgomery St.
Bus. 141 East 25th St.
Proposed by Sidney Roth

Perlman, Benjamin
Handbags Married
Res. 925 Prospect Place
Bus. 14 East 32nd St.
Proposed by Abraham Shapiro

Schoffman, Irwin
Labor Dept. Unmarried
Res. 901 Washington Ave.
Bus. 5002 Church Ave.
Proposed by Irwin Witty

Schwartz, Dr. Emanuel
Physician Married
Res. 295 New York Ave.
Proposed by Joseph Kasnetz

Siskind, David
Attorney Married
Res. 135 Eastern Parkway
Bus. 51 Chambers St.
Proposed by Maurice Bernhardt

The following have applied for reinstatement in the Brooklyn Jewish Center:

Abramovitz, Mrs. Betty
Res. 748 St. Marks Ave.
Proposed by Hyman Aaron

Freed, Meyer
Clothing Married
Res. 505 Montgomery St.
Bus. 266 W. 37th St.
Proposed by J. G. Ellis

Gottlieb, Henry
Restaurant Unmarried
Res. 414 Sterling St.
Bus. 195 Utica Ave.
Proposed by Sam Schoenfeld and Sidney Kean

Haft, Alex
Coat Mfg. Married
Res. 131 Lincoln Road
Bus. 500 Seventh Ave.
Proposed by Herman Barz

Joley, Albert
Salesman Married
Res. 284 Eastern Parkway
Bus. 420 Lexington Ave.

Kimler, George J.
Paint Mfg. Married
Res. 1035 Washington Ave.
Bus. 100 Lexington Ave.

Rein, Dr. Bernard
Physician Married

Res. 175 Eastern Pkwy.
Bus. Same
Proposed by Morris Miller and Sol Schneider

Schonbrun, Joseph
Advertising Married
Res. 1153 President St.
Bus. 834 St. Johns Place

Silberberg, Leonard
Cotton Converter Unmarried
Res. 659 Ocean Ave.
Bus. 74 Leonard St.

Topol, Sidney
Optometrist Unmarried
Res. 1025 St. Johns Place
Bus. 88 Rivington St.
Proposed by Byron J. Topol and David Aaron.

DONATIONS TO SUCCAH Cake

Mrs. L. Albert
Mrs. M. Bernhardt
Mrs. Lena Boskowitz
Mrs. Brown
Mrs. L. Brenner
Mrs. Ph. Brenner
Mrs. H. Davis
Mrs. Jacob Doner
Mrs. Chas. Fine
Mrs. B. Ginsberg
Mrs. M. Ginzberg
Mrs. Jacob Goell
Mrs. H. Greenblatt
Mrs. David Halperin
Mrs. L. Halperin
Mrs. B. Hirsh
Mrs. L. Hirsch
Mrs. Sam. Horowitz
Mr. & Mrs. J. Korn
Mrs. Oscar Kurshan
Mrs. A. Lieberman
Miss Dora Leaks
Mrs. I. Lowenfeld
Mrs. M. Moskowitz
Mrs. M. Miller
Miss L. Ratner
Mrs. Anna Fein Rose
Mrs. L. Rosenman
Mrs. M. Rosenfeld (E.P.)
Mrs. Rothkopf
Mrs. J. Sklar
Mrs. H. Salit
Mrs. B. Singer
Mrs. L. Teitelbaum
Mrs. B. Waxman

Fruit

Mrs. Block in memory of her sainted father, Mr. Joseph Sabel

Wine
Albert Goodstein
Abe Haft
Irving Lurie
Mr. Morris Metzger
Sol Sussman
I. J. Riker

THE TORMENTED JEWISH LIFE OF DISRAELI

(Continued from page 12)

the mystic ideas, inherited from the Jews, which marked him out from the commonplace mediocrities around him." In spite of his foremost position in the House of Commons, Disraeli realized and felt keenly "the weight of prejudice against him" and "the difficulties to be overcome if he was to continue to ascend."

Disraeli's feelings are reflected in two utterances of his character Fakrdeen, who says that "the consciousness of my race keeps my spirit alive," and that he has "the moral courage, the only thing worth having since the invention of gun powder." He often drops remarks about the future of the Jews which today sound like a consolation.

He completes his plea for the Jew in his life of Lord Bentinck (1852), and in his Parliamentary speeches on removal of Jewish disabilities.

In his introduction to the fifth edition of *Coningsby* (1849) he explains his treatment of the problem of the Jews in the Christian world. "The modern Jews had long labored under the odium and stigma of medieval malvolence . . . the time had arrived, when some attempt should be made to do justice to the race which had founded Christianity." He states that he had developed his views, first intimated in *Coningsby* and in *Tancred*, and that "no one has attempted to refute them, nor is refutation possible; since all I have done is to examine certain facts in the truth of which all agree, and to draw from them irresistible conclusions which prejudice for a moment may shrink from, but which reason cannot refuse to admit."

Again in the general introduction to his works written in 1870, when the Jews in Western Europe had been relieved from legal disabilities, he affirms that in analyzing the importance of the church he has "to consider the position of the descendants of that race who had been founders of Christianity." In spite of the fact that "the house of Israel being now freed from the barbarism of medieval misconception and judged, like all other races, by their contributions to the existing sum of human welfare, the difficulty of touching for the first time on such topics (racial) cannot be easily appreciated."

Coningsby is a study of the two rival groups of the English society, the aristocracy and the bourgeoisie, of the new generation, and of the political problems of Disraeli's time. Among the characters of the English aristocratic society Disraeli places a composite Jewish type, Sidonia. Sidonia is Rothschild, Moses Montefiore and Disraeli—as paradoxal a human being as the Jewish life itself is paradoxical. Sidonia is received by the aristocracy, but he does not belong to it, though he himself is a descendent of an old Jewish family of Arragon, exactly "the character who would be welcome in our circles." His ancestors, forced into baptism by the inquisition, produced prominent prelates, but secretly kept their Jewish faith. His father found a refuge in England, where he returned immediately to Judaism. In spite of all persecution he preserved certain loyalty to Spain. Sidonia, born in England, acquired the clear happy elocution of an Englishman, but the "noble tongue," the Spanish, "resounded in his ears," even though the inquisition was engraved in the family's memory. "A graver expression stole over the countenance of Sidonia as he remembered how the inquisition had operated on his own race and his own destiny." Sidonia's father acquired great wealth by his intelligence and sagacity and became "master of the money market of the world, and of course virtually lord and master of everything else," but his son had to be educated at home, as he was "shut out from universities and schools, those universities which are indebted for their first knowledge of ancient philosophy to the learning and enterprise of his ancestors." No sacrifice was too high for keeping the Jewish faith. Sidonia's tutor was a former Spanish Jesuit of Jewish ancestry, an exiled liberal leader and later a member of the Cortez, "a man with vast erudition and always a Jew... Sidonia was received by kings and ministers. He helped England to maintain its credit, its existence as an Empire, but was denied "the proudest right of citizenship," the holding of land. He was actually a man without a country. Extremely intelligent, he observed everything and could carelessly drop a word which would startle the oldest diplomat. "The secret history of the world was his pastime. His great pleasure was to

contrast the hidden motives with the public pretext."

The winged word of this man gained him the confidence of sovereigns, yet he was deprived of activity in many fields, because he held to the "faith that the Apostles professed before they followed their Master."

Deprived by riches of "the stimulating anxieties of a man walled out because of his religion from the pursuits of a citizen," he looked upon life with a "glance rather of curiosity than content. . . . There were very few to whom he opened himself. It was impossible to penetrate him. He was always limiting himself to the surface, and when pressed for an opinion he found refuge in raillery or paradox." He had extreme self-control, tact and refinement. A traveler, a patron of arts, a master of learning and knowledge "he had an imagination as fiery as his native desert and an intellect as luminous as his native sky." He perceived himself "a lone being alike without cares and without duties. . . . Few men were more popular, and none less understood." He had to use sport as the safety valve of his energy, just as Disraeli found an outlet in writing novels. Sidonia had "the precocity of intellectual developement which is characteristic of Arabian organization." (The Jews are called by Disraeli, Mosaic Arabs.) The only quality which interested Sidonia was intellect. His temperament was rare, but peculiar to the East. It is easy to see many of Disraeli's characteristics in this description of Sidonia. There is also in Sidonia's life some of Contarini Fleming's mood. The same vacuum because of unapplied genius, the vacuum of a Jew debarred from action. But while Contarini Fleming's devotion to his race is vague, Sidonia's is clear and positive.

(To be continued next month)

An Error

In the first installment of "The Tormented Jewish life of Disraeli," a typographical error may have led the reader to believe that Isaac Disraeli, Benjamin's father, accepted baptism. This is not the case. Isaac baptised his children but he himself did not renounce the Jewish faith.

THE JEWISH THEATRE — A MOST FABULOUS INVALID

(Continued from page 8)

version its Jewishness is both incidental and nebulous.

While the Yiddish Art Theatre made an elaborate but lame start, the Jewish dramatic stage was augmented by a new and aspiring group headed by such artists as Celia Adler and Joseph Bulov. The new group took up quarters in the old but recently refurbished Irving Place Theatre, where Maurice Schwartz launched his successful career as an actor-director eighteen years ago. Its initial production, that of a play called "Around the Family Table," is a stage version of a Yiddish radio serial by N. Stuchkoff. It is a rather dated problem play on the subject of fathers and children. True to the nature of such run-of-the-mill vehicles, familiar types are on display instead of real characters, but it does provide some opportunities for sincere and even fervent acting. In the role of an entirely characterless personality, Celia Adler succeeds in maintaining her prestige as one of the most gifted Adlers on any stage. In addition, there is a hilarious performance by Michael Rosenberg in the role of the usual busybody of a landsman so often encountered in this type of saga of what is so often presented to us as a typical Jewish family. Incidentally, this play introduces a very young actor who, in the part of a college student rebelling against the study of law in order to live an independent life as an automobile mechanic, reveals a stage presence and ability of no mean promise. The talents of Joseph Bulov, recently returned from the Theatre Guild's production, "To Quito and Back," will undoubtedly be made proper use of in the next play. Despite the perfunctory nature of this new group's beginning, there is every reason to believe that with a vital script, it will be started on its way as a new artistic theatre.

Of the current Yiddish musicals, *David and Esther*, at the National Theatre on Houston Street, is turned into an evening of worthwhile entertainment by the acting of Leo Fuchs, a comedian of great charm. There is something about this young musical comedy star which reminds one of Willie Howard and W. C. Fields, with a dash of a younger Maurice Chevalier. And this is due not to imitation, but to his own natural endowments

and polished artistry.

The comedy antics of Menashe Skulnik, through which there are flashes of engaging grotesquerie, adorn the otherwise over-sentimental musical piece called *The Wise Fool*, at the Public Theatre on Second Avenue. In addition, the comedian succeeds in crowding into his part a number of topical gags, evoking a great deal of mirth even on the part of the sophisticates in the audience. On the same street, which is still the Broadway of the Yiddish theatre, the comedian, Itzok Feld, is holding forth in a musical cutely entitled *My Baby's Wedding*, amidst a veritable constellation of stars, including Hymie Jacobson, Miriam Krassim, Muni Serebroff and Yetta Zwerling.

At the Brooklyn Parkway Theatre, Mr. and Mrs. Jacobs, with their eternal stage partners, Mr. and Mrs. Nathan Goldberg, are offering as their current attraction a musical apparently designed to coddle and flatter an otherwise much underrated but perfectly worthy part of our Jewish population. The piece is called *Galician Love*. In the other Yiddish theatre of Brooklyn, the Hopkinson, still another musical called *The Eternal Melody* is

being given with the aid of the outstanding comedian, Max Wilner, and the talented Hannah Hollander.

Yiddish productions of a nature not much dissimilar to those of the average musical variety are also current at the McKinley Square Theatre in the Bronx and in the so-called Bronx Art Theatre.

Outside of New York there are three Yiddish stock companies: one, headed by Michael Michalesko and Misha Fishson, at the Douglas Park Theatre in Chicago, another, led by Oscar Ostroff and Rose Wallerstein, at the Manhattan Theatre in Cleveland, and the third, with Bennie Adler and Celia Pierson, at the Spadina Concert Hall in Toronto, Canada.

By and large, however, the Yiddish Theatre on the "road" has in recent years been sharing the lot of the legitimate theatre in general. It has come to depend more and more on attractions from the metropolis. Such cities as Newark, Boston, Philadelphia, Montreal and others, which in former years had their own Yiddish companies, are waiting, patiently or otherwise, for New York troupes. And they are seldom disappointed, because every important New York company takes to the road in the spring and the early summer with their most successful vehicles of the past season.

A NOVELIST INSPIRED BY JUSTICE

(Continued from page 9)

storm-troopers — by order of her brother Olaf.

For Freya life now holds little but despair. Nor is this pessimistic frame of mind relieved by the treatment her father receives from the Nazis. Because he is Jewish, he is deprived of his Professorship. Because he is a staunch lover of liberalism and justice, and aids some innocent victims of the Nazi persecutors, he is finally thrown into a concentration camp. Here he meets his end, but not before he has been the cause of the regeneration of Freya.

Freya has discovered that she is bearing Hans' child, and when Fritz Maberg, Nazi aristocrat, and her admirer, proposes marriage and she rejects him, she makes the horrible discovery that Olaf has been responsible for Hans' death. She bitterly turns from Olaf to Fritz. But when she visits her father in the concentration camp his infinite moral courage and

liberalism causes her bitterness to vanish and she decides on her future plans. She leaves her child with Hans' parents, the Breitners, and emigrates to America, where she resolves to live in accord with her own democratic and liberal ideals and combat everything synonymous with Nazidom.

Miss Bottome's narrative skill transforms *The Mortal Storm* with an amazingly lyrical drama. Her psychological insight into her characters makes them not types but flesh and blood people whose human characteristics—whether they are Liberals, Communists, or Nazis—are so astonishingly vivid that one cannot help feeling that *The Mortal Storm* is a true portrait of Germany today.

By writing this novel, Phyllis Bottome has continued that tradition of English literature which expresses itself in sympathetic and admiring delineation of the Jewish people. George

(Continued on next page)

Basketball Season Under Way

With a grand array of basketball players the "Center" ball season has already started. After several weeks of intense practice our players and team have rounded into good shape. Barring casualties and other unforeseen situations that might cause us to lose some members of our squad, we can look forward to a really good season.

Heading the list of players, will again be Milton Levine, a former City College star who will act as our captain. The other members of our squad and their former affiliation include:

Sid Rabinowitz—American A. A. U. team.

Irwin Schneider—American A. A. U. team.

Isidore Katz—C. C. N. Y.

Irwin Witty—N. Y. U.

Robert Siegel—C. C. N. Y.

Sam Smith—C. C. N. Y. (Evening).

Milton Greenberg — C. C. N. Y. (Evening).

George Roberts — Jefferson High Varsity.

Max Fischler—Jefferson High Varsity.

Milton Gimplowitz — Jefferson High Varsity.

Joe Dryfuss—Monroe High Varsity.

William Reiber—Seward Park High Varsity.

This year the team will play weekly in our gym, and we really anticipate not only a banner season on the court, but also a banner season in the way of support from our members. Not only will good games be in store for you, but a grand social evening can be expected. Dancing will be held in conjunction with every home game.

Mr. Al Witty, the chairman of the basketball committee has gone to great lengths in arranging our schedule which follows:

Sun., Oct. 30th — Foley A.C. of Tarrytown at Center.

Sat., Nov. 5th—Newark Y.M.H.A. at Newark.

Sun., Nov. 6th — Washington Heights Y.M.H.A. at Center.

Sat., Nov. 12th—Williamsburg Y. M.H.A. at Williamsburg.

Sun., Nov. 13th—Ohrbach's at Center.

Sun., Nov. 20th—New Haven J.C. at Center.

Sun., Nov. 27th—Hebrew Educational Soc. at Center.

Sun., Dec. 4th — Newark Y.M.H. A. at Center.

Sat., Dec. 10th—Eighth Ave. Temple at Center.

Sun., Dec. 11th—92nd Street Y.M. H.A. at Y.M.H.A.

Sun., Dec. 18th —92nd Street Y. M.H.A. at Center.

Mon., Dec. 26th—9th Ave. Temple at Temple.

Wed., Dec. 28th—Prospect Y.M.C. A. at Y.M.C.A.

Sun., Jan. 1st—To be announced.

Sun., Jan. 8th — Union Temple at Center.

Sat., Jan. 14th—To be announced.

Sun., Jan. 15th—Plainfield J. C. C. at Plainfield.

Sun., Jan. 22nd—Ohrbach's at Center.

Sun., Jan. 29th—To be announced.

Sun., Feb. 5th—To be announced.

Sat., Feb. 11th—Union Temple at Temple.

Sun., Feb. 12th—Plainfield J. C. C. at Center.

Sun., Feb. 19th—To be announced.

Wed., Feb. 22nd—To be announced.

Sun., Feb. 26th—To be announced.

SISTERHOOD CHORAL GROUP ORGANIZED

The Choral Group of our Sisterhood has been organized and will continue to meet every Tuesday morning at 11 o'clock. The group is under the leadership of our cantor, Rev. Samuel Kantor. Members of the Center who are interested in joining this group are requested to please attend the next meeting. There is no age limit for membership in this group.

EXPRESSIONS OF CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to Mrs. Mary Duberstein of 406 Crown St. upon the death of her daughter, Mrs. Anna Cassel on Friday, Oct. 21st.

CENTER RESTAURANT

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Excellent Dinners Served

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Also a la carte

If at all possible please telephone your reservations in advance. (PRes. 4-1400)

A NOVELIST INSPIRED BY JUSTICE

(Continued from page 20)

Eliot's *Daniel Deronda* and Cumberland's drama, *The Jew*, are good illustrations of this tradition. *The Mortal Storm* is another. For no doubt Miss Bottome agrees with the words Professor Roth speaks to Rudi:

"To be a Jew is to belong to an old, harmless race that has lived in every country in the world, and that has enriched every country it has lived in."

BIALIK'S LEGENDS

(Continued from page 10)

printed and bound, and illustrated with woodcuts by the eminent artist, Howard Simon. The stories and legends are told with so much charm that they are bound to captivate every child.

The Hebrew Publishing Company of New York is to be congratulated for its vision in producing such a book, and we earnestly trust that Jewish parents will be prompted by the same vision and present this work to their children. It will help to provide them with the Jewish cultural riches that should be theirs.

—I. H. L.

CONGRATULATIONS

Congratulations and best wishes are extended to Mr. and Mrs. Samuel Bernstein of 430 Crown St. upon the marriage of their son Milton to Miss Muriel Weinstein.

JEWISH EVENTS REVIEWED

(Continued from page 14)

moral courage when 'Aryan' German doctors ignore this persecution of Jewish doctors. They are, besides, no doubt actuated by the shabby feeling that they have at last got rid of the competition of better qualified Jews. It would not be amiss if the great medical associations in the democratic countries were to issue an international protest against this attempt to starve out the Jewish doctors in Germany and Austria. Is there sufficient moral indignation left in the world to make such a protest possible?"

* * *

Disclosing that the first 8 months of this year, 302 immigrant doctors from Germany, 62 from Austria and 26 from Italy were admitted to the United States against a total of 36 from the same countries in 1928, the *Journal of the American Medical Association* has asked that "careful, sympathetic consideration" be given to the problem of refugee Jewish physicians in this country. The *Journal* states that "the situation is fraught with difficulties arising from economic stress, chauvinistic prejudices, fears that have been stimulated by propaganda, and other motivations."

* * *

The annual British Trades Congress has approved the admission of England from Germany and Austria of 100 dentists, 50 doctors and 50 medical students annually for the next five years.

* * *

Declaring that unemployment is caused not by overpopulation but by other economic factors, the Presbytery of the United Church of Canada has urged the Canadian government to admit Jewish victims of persecution in Germany, Austria and Italy.

* * *

That Gentile refugees from Germany, numbering about one-third of all the emigrant victims of Nazi persecution, are aided almost exclusively by Jewish agencies, is the report of Miss Katherine Devereux Blake, chairman of the International Relations Committee of the Federation of Women's Clubs of this city. Miss Blake, who recently returned here after studying the refugee problem abroad, said: "So far, the churches of the 'non-Aryan' Catholics and Protestants have not taken up the question of relief, as

they don't realize the situation as it really stands. Here the Jewish organizations, as individuals, have come to their aid and have borne the expense of caring for these refugees. They generously responded when the British Co-ordinated Committee for Refugees found it necessary to appeal to them for help in caring for the Christian refugees."

* * *

Bible College, in Swansea, Wales, has opened its doors to 50 young Jewish refugees from Germany. These students will take special courses in agriculture to enable them to live in Palestine where they will immigrate upon completing their studies.

* * *

In order that places of refuge might be provided for the victims of the recent hurricane in many New England communities, Rosh Hashonah services in synagogues there were suspended and the doors of those and other Jewish institutions were placed at the disposal of the authorities.

* * *

Irene Harand, the Catholic founder of a movement against Racial Hatred and Human Distress, is now in the United States, a refugee from Austria, from which she escaped on the eve of Hitler's annexation of that land. Her intention is to become a citizen of this country and to continue her ardent activities against the doctrines and practices of the Nazis.

* * *

Sir Victor Sassoon, of a family known as the "Rothschilds of the East," has brought 10,000 square miles of land in Brazil where agricultural settlements will be established for Jewish refugees from Germany.

* * *

That Hitler is a psychopathic type was vouchsafed to *Science Service* by three eminent American psychiatrists, Dr. Karl Menninger, chief of staff of the Menninger Clinic at Topeka, Kansas, Dr. Oscar J. Raeder, professor of psychiatry at Boston University, and Dr. A. A. Brill.

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THE JEWS OF CZECHOSLOVAKIA

(Continued from page 6)

thirty-eight thousand in Moravia, 7,500 in Silesia, 136,000 in Slovakia, and 93,500 in Bohemia. In Bohemia sixty per cent of the Jews lived in the big cities like Prague, Bruenn, Maehrisch-Ostrau, and Pilsen.

Prague, the old, romantic capital, with its thirty-one thousand Jews, ranks as the largest Jewish community. There was a large Jewish immigration here as early as 100 A.D. Ibrahim Ibn Jakub, who visited Prague in 965, gives an observer's account of the way trade was carried on. At the end of the fourteenth century three thousand Jews lived in Prague, among them landowners, artisans, weavers, miners, masons, and sailors. Samuel Jomtob Wigales was a famous sculptor of the period.

In later times it was particularly the Jewish scholars of Prague who made the Jews famous. Among these were the famous Rabbi Loew (Loewe ben Bezalel). Yet there were recurrent outbreaks of Jewish persecution and exile. At the beginning of the seventeenth century there were about five thousand Jews in Bohemia. Prague, in 1708, had twelve thousand Jews as a result of emigration from Poland and the Ukraine. The Jews of that day were active in all callings. They were cabinet makers and locksmiths, poets and merchants, bankers and tailors.

Even today Jewish Prague presents a complete picture in itself, with the Alt-Neuschul, the old Jewish courthouse, and the celebrated centuries-old graveyard. To wander among its low tombstones set under tall, shady trees, with their inscriptions which tell of Jewish misery and Jewish happiness, remains an unforgettable experience for any visitor.

Crowded as closely as the stones of the old Prague cemetery were the houses and little alleys of the Jewish ghetto. The Jewish city in Prague was always cramped. In the eighteenth century thirteen synagogues and three hundred houses crowded its narrow streets. The houses were as high as three stories and always densely populated. At that time the community comprised twenty thousand people. Today the old synagogues and most of the Jewish houses have, unfortunately disappeared.

The Jews suffered a terrible fate when they were ordered out of Prague by the Austrian Empress Marie Theresa in 1745. At the time the president of the University of Prague, surely an unbiased witness, wrote as follows: "It is terrible to see this people emigrating with children and the sick in the biting cold. The highways are choked. Sick and dead lie by the wayside."

Only after three years was the order of exile rescinded. For the Empress had finally realized that the "exodus of the Jews would cause the country millions of damages." Of course the Jews had to continue to live in ghettos. They were not released until 1867, when they gained full civil equality.

* * *

The second greatest city, and also the second greatest Jewish settlement after Prague, is Bruenn. There live ten thousand Jews, a quarter of all the Jews in Moravia. They comprise five per cent of the population. The third largest city is Maehrisch-Ostrau, with seven thousand Jews. The fourth is Pilsen, which has four thousand Jews. All these Bohemian cities will continue to remain within the Czech Republic. But it is doubtful if this will be the case with Bratislava, the largest city of Slovakia. It is now being claimed by Hungary. Nine thousand Jews live there. They constitute one of the oldest Jewish communities in Europe, and the graveyard at Bratislava tells of a rich, work-filled, and sorrow-laden Jewish life that is centuries old. There one can still see where the narrow little alleys of the former ghetto begin, the iron chains which were once drawn around the Jewish city as soon as night fell. And poverty is as great in these little alleys today as it ever was.

Here are the outstanding communities in Sudetenland which were recently "conquered peaceably" by Hitler and whose Jews are exposed to a particularly hard fate: Teplitz-Schoenau, with 4,000 Jews, many manufacturers, artists, physicians, lawyers, etc.; Karlsbad, with 4,000 Jews, among whom are many famous doctors; Olmuetz, with 3,000 Jews, principally industrialists, doctors, lawyers; Bruex, 1,900 Jews; Reichenberg, 2,000 Jews, and Saaz, 1,500 Jews; Igau, 1,500 Jews. The fate of these

Jews is easy to foresee. They will be robbed of all rights and any possibility of earning their daily bread. Whoever has money will be sent to concentration camps and then released upon the payment of a high ransom.

In Slovakia there are 8,700 Jews in Munkaczevo, 6,000 in Koscyce, 3,600 in Uzhord. Here the Jews are principally artisans, merchants, and Talmud students. Their piety is great, their economic situation miserable. Slovakia has now become an autonomous state. Will the Jews be better off than before? On the contrary. On the day the new premier Dr. Tiso, took over the government, he solemnly proclaimed: "We want to live in close friendship with all countries which are fighting the Jewish-Bolshevik idea." Seldom has a new state made a more clear and unambiguous confession of anti-Semitism.

* * *

What is the situation in the Bohemian parts of the new republic? President Benes, a worthy follower of the great philosopher and philanthropist, Masaryk, has laid down the reins of government. His future successor, whoever he may be, will pursue an anti-Semitic policy. The new Czechoslovakia can literally not exist without Hitler's friendship. And friendship with both Hitler and the Jews—well, that is hardly thinkable.

So the new republic will follow in Italy's footsteps. They will abandon the Jews. It will force them out of every calling, discriminate against them, and quickly forget that of all the minorities they were the only ones who were willing to shed their blood in a war without making any conditions.

Perhaps they will even force them to leave the country. Then not 125,000 but 355,000 people will be turned into Wandering Jews, with no place to lay their heads. Together with the German and Austrian Jews, that will make over a million European Jews with no home, no country.

The noteworthy Munich four-power accord has not only torn the last banner of European democracy and freedom to tatters. It has created new Jewish misery. It means another battle lost to the Jews of the world, the third within five years. The greatest war the Jewish people has ever fought will certainly end in victory. But today the situation is desperate. Hence no effort must be spared to bring about the final victory.

THIRD ANNUAL MUSICAL FESTIVAL

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